

the question of sex falls into its legitimate place instead of expanding into an exaggerated and unreal importance.

"Does it pay to send a girl to college?" is one of those self-evident questions, answered truly and fully by "Yes." We no longer doubt the advantage of the girl to the college nor of the girl plus the college to the community. The opportunity to benefit all exists, therefore *it must pay*.

In whatever avocation women have chosen, it is the universal testimony that they work better for having had a college training; and in that of wife, mother, and homemaker, I have yet to learn of an instance in which a college training has proved a hindrance, and not a help.

So, leaving all other reasons in the background, I would urge a college training upon each girl, if only for the sake of the home she now has. Think for a moment what she may bring back to the home from which she goes out to college, to share with the parents who, in their youth, had no such chance as they have given her. Think what the college girl who has kept the love of home alive and warm in her heart may be to the younger brothers and sisters, whose admiration for her makes them as wax in her shaping hand. There are no measurements to tell how infinitely more she can be in the life of her elder brother, because of the training that lets her look out on life from his point of view, knowing what he knows, able to move with him along lines of thought where companionship is not only pleasant, but helpful, wise, and best. What a treasure she may bring, not of mere facts out of mere books, but of trained faculties, developed judgment, and power of good influence! For the duties of life in educational work, in home life, and above all in her service for the divine Master, who has given her these faculties to develop,—in any and all walks in life, her mental training cannot be too thorough, nor her heart preparation too tender and warm.—Religious Telescope.

Failures Tho Preaching the Truth

The Rev. Dr. D. S. Gregory, in the Homiletic Review for the month of May writes on the topic, "Failures Tho Preaching the Truth." Why? From this paper we take the following tracts believing that they will be read with interest and profit, not only by ministers of the Brethren church, but by laymen also. The truths presented are vital, and merit the earnest consideration of every intelligent Christian, and the ministry especially. He says:

It is not to be wondered at that preachers fail to see any adequate results from their preaching when they neglect or ignore the Gospel in their messages. The case is then a simple one under the law of cause and effect: absence of cause is followed by

absence of effect. But when one apparently holds firmly to all the great truths of the Gospel and proclaims them faithfully, there seems to be something perplexing about it. Has not God said of his Word: "It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it?"

The man in the pulpit has the Bible, and his message is the Gospel salvation. His function is—with the aid of the Holy Spirit—to secure the embodiment of that message with its salvation in the lives of his hearers, as a transforming agency to save them from sin and from sinning, to bring them into subjection to Christ and righteousness, and to direct their energies in the work of extending and establishing the kingdom of God over the world. In order to this result the message must be so presented as to *reach* men and to *grip* them. Assuming that the preacher has "the root of the matter in him," these two words—reach and grip—suggest the two fundamental conditions, or laws, of effectiveness in preaching. If the message fails to *reach*, of course it cannot *grip*; and if it fails to *grip* the man, that is uttermost failure.

Observation has convinced the writer that the ministry of many a man, the matter of whose message was orthodox, the drift of whose purpose was right, and whose tone and manner were indicative of much earnestness, has come to grief, and he himself to agony of soul, by reason of unwitting, but nevertheless fatal, transgression of these two laws of effectiveness. The present purpose is to illustrate these two laws, and if may be to help some one, who is failing thru breaking them, back to success thru the keeping of them.

The topic is thus seen to be one of vital moment, and the writer devotes his best efforts to the enforcement of the points he makes. The first point made is as follows:

I. Success in the pulpit demands, humanly speaking, that *the preacher shall put his message into the mind of every hearer with the clearness, if possible, with which it lies in his own mind.*

This should be an overwhelming conviction with the man in the pulpit. He is there, not to exhibit profundity, nor to minister to literary or esthetic culture, not for lecturing on abstruse themes to students or professors of theology or philosophy or literature or art, but to carry home a message from God to a sinful soul that needs salvation. The word "every" is used designedly in the statement at the outset; for his commission calls upon him, not to level up to the highest intellect before him, nor to aim at the average man merely, but to reach with the Gospel the last and lowest lost man to whom he is sent to offer the choice of life and death and for whom God holds him accountable.

That last and lowest man, who is essen-

tial to complete the "every" for whom the preacher is responsible, must be made the objective; and then comes the common-sense adaptation of the means to the end of reaching him with the message. What does that require?

The answers to this question ought to be full of light to many a man who is sorrowful in soul because of sad failure to reach men.

The second point is opened as follows:

II. But supreme success in the pulpit demands that the preacher shall not only reach his hearers with his message, planting the vital truth in the mind, but also that he shall *grip them with that truth by fastening it to the controlling practical ideas in the man.*

Truth planted in the mind is not enough to transform a sinner and to start him on his mission in the service of the King. It might be sufficient if man were wholly right thinking and absolutely righteous; but he is neither—indeed, farthest possible from being either. It is failure here that is uttermost failure, and irremediable as well. Says Theremin on this point:

"The highest law of Eloquence is this: *the particular Idea which the orator wishes to realize, is to be carried back to the necessary ideas of the hearer.*

"In a word every man wills [*ideally*, not actually] to fulfill his duty, wills to form himself to virtue, wills to promote his own happiness. There are the necessary practical Ideas which are to be met with in every man."

This is enough to suggest the scope of the second task of the preacher, that now under consideration. He is to get a grip on men by attacking his message to the fundamental and practical ideas in man.

The points further made under this head are intended to present the remedy for the evil. We quote the concluding paragraph:

The points made suggest the price at which some of the ablest men in the pulpit may save their ministry from wreck, and put away Paul's dread of becoming "castasides, the dread of the ministerial dead-line." We have in mind a man of good abilities who started as a brilliant rhetorical and literary preacher, but was providentially led to see the futility of his aims and the foolishness of his ambitions. By the grace of God he crucified his ambitions, his sermons and himself, and thru that crucifixion became one of the best known and most popular of the distinctively gospel preachers of the nation. He thinks the price paid a paltry one for the vantage-ground attained and the permanent power gained. May not others follow his example?

Life passes. Work is permanent. Youth goes. Strength decays. That which is done remains. Thru ages, thru eternity, what have you done for God—that, and only that, you are. Deeds never die.—F. W. Robertson.